

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWENTY NINE

(GARLAND OF QUESTIONS-2)
[THE SLEEPING REALITY IS JAGAT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

वाल्मीकिरुवाच
Vaalmiki spoke

कुन्ददन्ते वदत्येवं वसिष्ठो भगवान्मुनिः उवाचेदमनिन्द्यात्मा परमार्थोचितं वचः।

When KundaDanta spoke like this, Bhagavaan Sage Vasishta of blameless character said words referring to the 'Principle of Reality', as per the context.

वसिष्ठोवाच
Vasishta spoke

बत विज्ञानविश्रान्तिरस्य जाता महात्मनः करामलकवद्विश्वं ब्रह्मेति परिपश्यति।

Ah, at last this noble person (KundaDanta) has obtained the restful knowledge state. He will see the world (Vishvam) as Brahman, like seeing the gooseberry in the palm.

किलेदं भ्रान्तिमात्रात्म विश्वं ब्रह्मेति भात्यजं भ्रान्तिर्ब्रह्मैव च ब्रह्म शान्तमेकमनामयम्।

This Vishvam of the nature of delusion only, shines as Brahman only. This delusion is also Brahman only, and is the single tranquil un-afflicted state.

यद्यथा येन यत्रास्ति यादृग्यावद्यदा यतः तत्तथा तेन तत्रास्ति तादृक्तावत्तदा ततः।

That which is anywhere by whatever, wherever, in whichever manner, however long, when and from what; that alone in that manner, by that, is there in that manner, till then, at that time, from that.

[Whatever object inert or conscious gets perceived by any mind, it is perceived along with the causality factors and time/place measures also, depending on the particular conception-capacity wired within that mind.

This perceived field ('Kshetra' of Geetaa) is different for each perceiver, from the level of an insect up to the level of Shiva. Yet, whatever is happening as the 'perceived' around you, as per your understanding capacity, is Brahman alone, whether you are an ant or a Brahmaa. There is nothing else as another.

Brahman-state is something that can exist as the perception-state only.

This alone is the nature of Reality.

Delusion is also Brahman only as a Bodha-form, which makes it possible for the 'perceived' to exist. Mind is a necessary equipment to hold this delusion alive. However, the tranquil undivided state alone exists as all; and the 'perceived' is a ghost that is seen as real by the deluded mind only.]

शिवं शान्तमजं मौनममौनमजरं ततं सुशून्याशून्यमभवमनादिनिधनं ध्रुवं भरः।

The non-aging, unborn tranquil auspicious state of Brahman, is absolutely silent and bereft of all perceptions, and is not silent also, because of staying as all the perceptions. It is completely empty and non-empty; is not produced, is beginningless and endless; is stable and full. That alone is spread out as all.

[This Brahman state, which you are searching for as if it is somewhere outside of you, is just there for you always, as every bit of the perceived world you experience here and now, in whatever form.

At this very instant, when you understand that 'you the limited ego' and 'the world connected to it', as the state of Brahman itself, then instantly you will be in the state of 'Turyaa' as your very natural state, through the realization of this knowledge. What is Brahman other than what is shining as the understanding-essence and its objects, through your own mind?

It is non-aging; yet perceives the aging process of objects as the Knowledge-form.

It is unborn; yet perceives the birth of objects as the Knowledge-form.

It is tranquil (with its undivided state); yet perceives the 'noise (of the division) of perception' as the object of Knowledge.

It is a silent state indeed; yet exists as all the noise (agitation) of perceptions.

It is empty because it is free of the concepts of empty and full.

It is not empty because it is the very phenomenon of the world shining as the object of its knowledge.

It is causeless; yet perceives causality as the object of its knowledge.

It is beginningless and endless; yet perceives the beginning and ends of all the worlds.

It is stable and firm; and is the support of the unstable perceptions.

It is full because it is already in a completed state of all perceptions, staying as their very essence; but the same fullness is experienced by the deluded Jeevas through time and place ideas, very slowly, second by second.

For example, a single step taken by 'Asura' of the giant form would be several life-times for an ordinary human. An ant will actually be a non-existent thing compared to his size, and his gait.

Similarly, a Brahmaa will have a longer time-span of life compared to even such giants.

Shiva will have even a longer time-span than Brahmaa.

Brahman state is measureless and timeless; and so is referred to as endless.

Whatever you see wherever whenever is Brahman only.

Since it is endless, it is endless as Avidyaa also, and endless as Vidyaa also.

Vidyaa and Avidyaa, both belong to the delusion state of the perceived only.

Brahman-state transcends both the Vidyaa and Avidyaa states because it is free of the intellect and mind.

You can have deluded experiences of Avidyaa endlessly like Vipashcit; or have knowledge experiences of Vidyaa like Shiva endlessly; or sit off in complete perception-less state as the KadambaTaapasa.

Kadamba Taapasa also cannot get rid of the perceived, which will necessarily disturb him now and then, as the inevitable part of his life-existence. He will always remain absorbed in the awareness of oneself, bereft of perceptions; yet will be available for seekers like KundaDanta, when needed. As a part of the perceived, maybe the Kadamba tree and his aged body will remain forever as the manifest Brahman.

It is the same case with Bhushunda, where he chooses to stay forever in the nest of Kalpa tree of his own conception; and just watches the world-events for amusement. Vasishta also stays with the manifest form of Vasishta as Brahmaa's son, enlightening many Ramas in the course of his eternal life.

A realized identity is deathless; and stays as the pure state of manifest Brahman forever.

There is no separate unmanifest Brahman. There is only the unmanifest staying as the manifest; manifest for the ignorant and unmanifest for the Knower.]

यस्या यस्यास्त्ववस्थायाः क्रियते संविदा सा सा सहस्रशाखात्वमेति सेकैर्यथा लता।

Whatever situation is filled into the cognizing awareness, that spreads out into thousands of branches like a well-watered creeper.

[How does Chit-state swell up as the Brahman-state of the perceived?

For example, let us analyze the smallest perception piece, say- a tree growing in the backyard of your house. The moment you see that tree, you do not just see the tree as a tree only; but instantly the entire history of the tree, may be the seed planted by your grandfather, and his life-story, his life-events, his thoughts, etc etc, or some other narratives connected to the tree will pour forth in the mind like a torrent, spreading out like the invisible branches of that one tree.

This is how the world-concept is maintained by the mind, though there is no world actually as some solid structure.

Give it just a little; it can make a mountain of it!

Each tiny object that you perceive, through your senses, comes with the ready-made package of countless ideas of past and future, and countless ideas of places; and, thus the world gets produced, every moment anew.

You as a perceiver are forever lost in the flood of thoughts with the inbuilt delusion that the world as a solid structure is outside in space, of which you are a part only; though actually the world is inside you only, as the belief inbuilt in the mind.]

परो ब्रह्माण्डमेवाणुश्चिद्व्योम्नोन्तःस्थितो यतः परमाणुरेव ब्रह्माण्डमन्तःस्थितजगद्यतः।

'Brahmaanda' (cosmic-egg) is itself the Supreme atom of Chit, since it stays inside the Chit-expanse (as its very essence). The Supreme atom of Chit alone is the Brahmaanda since Jagat stays inside the Brahmaanda as its essence.

[Where do all worlds of all the minds exist?

Inside the Brahmaanda, the mind-structure of Brahmaa (who conceived the rules for all these mind-worlds!

Where does this Brahmaanda exist?

Inside the supreme subtle atom of Brahman-state, as the Knowledge shine only! Therefore, the worlds of all sorts (Jagat) stay inside the Brahman-state only, as all the Knowledge-bodies of Brahmaas. Brahmaanda is the essence of Brahman. Jagat is the essence of Brahmaanda. Brahmaanda with its Jagat is the essence of Brahman. Brahman alone is all.]

तस्माच्चिदाकाशमनादिमध्यमखण्डितं सौम्यमिदं समस्तं

निर्वाणमस्तंगतजातिबन्धो यथास्थितं तिष्ठ निरामयात्मा।

Therefore, all this is the tranquil state of Chit-expanse that is without beginning and end, and is unbroken (undivided). Stay without afflictions of any sort as it is, free of all sheaths (superimposition), with all the bondage of birth characteristics gone.

[Therefore, all that you see as your limited self and the world connected to it will prove as binding, if you see them as real and divided. If you stay in any perceived scene with the perfect knowledge that the entire perceived is Brahman (as the Self-shine, as rising from the so-called 'within'), then it is the state of Nirvaana. Practise the idea of totality when amidst divided things.

Practise the idea of endless space when stuck in the tiny hole of the body.

See everything as 'Poorna' only; as already completed.

Like Shiva, observe the object as already destroyed. See the 'death' where 'birth' appears.

See your body as already born and destroyed; and stay bodiless.

See the object as 'not there' at all; since the moment it is produced, it is destroyed also.

Our minds see the object through some stretched elastic thread of time and place only; so the object looks real and existent.

A Knower sees nothing because he is 'Poorna' as Chit. For him every object is not existent, because it is already destroyed. Since any object is already destroyed when he sees it, where is the world for a knower?

A Knower always sees the world as 'already destroyed in the dissolution'.

'Already destroyed thing' is not created at all! So, where is the world?

A Knower does not have a 'Jaati', the characteristics connected to a birth phenomenon.

He is not born at all; because he sees the body connected to his mind, and all the other bodies in the world also, as 'dead' only. How can that which is destroyed be produced?

The so-called body or form also is non-existent for him, since it is not produced at all.

Chit alone is!

A knower is not a knower; but Chit alone! World is non-existent in that pure state.

A knower like Shiva stays always in the cremation ground where (the entire creation is already destroyed and) the dead bodies abound; where ghosts move about like people around him; where the ashes float about as the residue of knowledge-burnt bodies!

Vasishta had promised Rama that the perceived world will disappear after the discourse was completed.

This is how it disappears; and turns into the 'Smashaana' (cremation-ground) wherein burns the Knowledge-chitaa (cremation-pyre), turning all the objects whether conscious or inert, into pure ashes.

The word remains dead for the Knower; rather, it stays as 'not-produced' at all!

A Knower shines as the state of Brahman only; seeing nothing but a non-existing world.]

स्वयं दृश्यं स्वयं द्रष्टृ स्वयं चित्तं स्वयं जडं स्वयं किञ्चिन्न किञ्चित्च ब्रह्मात्मन्येव संस्थितम्।

Brahman-state itself is the perceived; it itself is the seer; it itself is the mind-function; it itself is the inert. It is something; it is not anything also; and stays in the essence of Brahman (as the essence of Knowledge).

यथा यत्र जगत्येतत्स्वयं ब्रह्म खमात्मनि स्वरूपमजहच्छान्तं तत्र संपद्यते तथा।

In whatever way the Vaasanaas spring forth wherever as a world-perception, Brahman itself experiences that field of perception, there itself (in a particular suitable place), in that manner only, in its empty self, without discarding its tranquil nature (as all the limitless Jeeva-states).

ब्रह्म दृश्यमिति द्वैतं न कदाचिद्यथास्थितं एकत्वमेतयोर्विद्धि शून्यत्वाकाशयोरिव।

It is not the duality state of Brahman state (as unmanifest Brahman and manifest Jagat) producing the world through Maayaa. (Nothing is ever produced.) It is as it is (as the entire Knowledge-essence only). Understand that both (the Brahman and the world) are the same; like the emptiness and the sky.

[There are no two states of Brahman and Jagat. There is no Maayaa also.

There is no oneness, two-ness, or one appearing as the other!

Brahman alone is there; but it can be understood only as Jagat.

Where is this Brahman?

As the very understanding essence that understands these words!

This is the unmanifest shining as the manifest!

You cannot see air; but when it blows across you, you know of it.

You cannot see the space; but when you see something inside the space, you know that it is empty and non-empty. So it is with Brahman.

You can never 'know' it; but can only stay as 'it', without the intelligence of the intellect, without the ideas of the mind, and without the objects of the senses.)

दृश्यमेव परं ब्रह्म परं ब्रह्मैव दृश्यता एतन्न शान्तं नऽशान्तं नानाकारं न चाकृतिः।

The perceived alone is the Supreme Brahman. Supreme Brahman alone is the perceived state.

This is not something tranquil; nor is it non-tranquil.

(These words 'tranquil' and 'non-tranquil' belong to the perceived state only.)

Brahman is not formless (as the unmanifest) or with form (as the world-appearance).

[How, even such an action as appearing or shining can get attributed to Brahman, as if it is something unmanifest that appears as something else called the Jagat?

Jagat is just the Knowledge-essence of Brahman.

Knowledge of space is Aakaasha (revelation-state). Knowledge of objects in space is Jagat.

What is there as unmanifest or manifest?

'What is' is always is! 'What is 'not is' is never there.

Real never ceases to exist; unreal never exists. Chit alone is; Jagat never is!]

यादृग्प्रबोधे स्वप्नादिस्तादृग्देहो निराकृतिः संविन्मात्रात्मा प्रतिघः स्वानुभूतोऽप्यसन्मयः।

When awake, the dream is formless; so also, this body is also formless (similar to the body in the dream, which is just a part of the formless dream).

It (body) is of the nature of awareness only (existing in the mind as an idea); and is perishable.

(Body has a beginning and end; and is bound by causal factors.)

Though experienced by oneself, it is of non-existent nature only.

(It is just a knowledge produced by the senses and owned by the mind as the 'I'.)

[If Brahman (Knowledge state) alone is the world seen through the ignorant mind, then, how Brahman the understanding essence can exist as the inert objects like tree, stone etc, which have no understanding power at all? If you analyze well, even the human bodies are inert only; and are like some 'moving talking trees' only.

The 'understanding power called Brahman' divides the two as – 'one thing which perceives' and 'another thing that gets perceived'.

Both are inevitable parts of each other as the knowledge and the object of Knowledge.

The terms 'conscious' and 'inert' are words invented for explaining the perceived phenomena; like the ocean is described as having waves, foams, whirlpools etc. Brahman is neither conscious nor inert.

In the dream, the mind itself becomes the moving and non-moving things; as its conscious experience.

Mind alone shines as all the inert and conscious in the dream; so also, Brahman alone shines as all the conscious and inert in the Jaagrat-experience also.

It alone shines as the knowledge of the conscious and inert, though it is not itself conscious or inert. It transcends such concepts that belong to the intellect only. You can call everything as inert, since mind itself is inert; or you can call everything as Brahman only, since Brahman alone is!]

INERT TO CONSCIOUS

(Since you understand the states of sleep and dream only, we can give the explanation in this manner only.)

संविन्मयो यथा जन्तुर्निद्रात्मास्ते जडोभवत्जडीभूता तथैषास्ते संविन्स्थावरनामिका।

Though of conscious nature, the person becomes inert (stays paralysed in the body) when asleep.
So also, the conscious essence stays as the plant life in an inert state.

स्थावरत्वाज्जडाच्चित्तं जङ्गमात्म प्रयाति चित्जीवः सुषुप्तात्मा स्वप्नं जाग्रच्चैव जगच्छतैः।

From the plant-level of inertness, the Chit-state then moves to the level of the moving beings.

(Inertness is like the sleep of Brahman, you can say; and it dreams as the conscious Jeevas.)

Jeeva which is asleep in Sushupti state (as inert) moves to dream and waking states that are filled with hundreds of worlds (as conscious experiences).

[Imagine the inert objects as the sleep-state of Chit; and the conscious objects as the dream-state of Chit. Chit is dreaming as the Jeevas and is asleep as the trees and rocks. You a Jeeva are also, asleep in ignorance and are inert only; you are dreaming these life-dreams as if conscious.]

आमोक्षमेषा जीवस्य भुव्यम्भस्यनिलेऽनले खे खात्मभिर्जगल्लक्षैः स्वप्नाभैर्भासते स्थितिः।

Till liberation is attained through the realized state of Knowledge, the Jeeva's state shines forth with millions of worlds made of emptiness similar to Svapnas, in the emptiness of elements of earth, water, wind and fire.

चिच्चिनोति तथा जाड्यं नरो निद्रास्थितिर्यथा चिनोति जडतां चित्तं न नाम जडतावशात्।

Chit takes on the state of inertness like man who falls asleep. *(Inertness is part of the deluded Jeeva-ness.)*

Chit does not take on the state of inertness because it is inert. *(Chit is neither inert; nor conscious.)*

[Brahman is of the understanding nature; is the Knowledge-shine; is in a 'withdrawn state of shine' in the inert objects.

Mind is like a grid full of holes; and the Sun of Chit shines through it. The blocked sections are the inert objects; and the holes from which the rays fall through are the conscious Jeevas.

The shine of the Sun behind the screen is unaffected; and knows not the inert or conscious divisions.

The mind, the 'screen with holes' divides the sunlight into shadows and lighted sections; as the inert and the conscious.]

चिता वेदनवेत्तारं स्थावरं क्रियते वपुः चिता वेदनवेत्तारं जङ्गमं क्रियते वपुः।

The form of non-moving objects is made by Chit for the one who cognizes them as such.

The form of moving objects is made by Chit for the one who cognizes them as such.

यथा पुंसो नखाः पादावेकमेव शरीरकं तथैकमेवाप्रतिघं चितः स्थावरजङ्गमम्।

The nails and the feet are all the part of the same body as such; so also the non-moving and moving states belong to the invulnerable Chit-state.

[The perceiver alone sees the world divided as inert and conscious.

In truth, the inert and conscious concepts are just the objects of knowledge; and do not belong to Chit as its nature. At the most you can say that Chit has inert things as a part of it, like the inert hair and nails belongs to a body which moves as a conscious entity (as not separate from it).]

आदिसर्गे स्वप्न इव यत्प्रथामागतं स्थितं चितो रूपं जगदिति तत्तथैवान्त उच्यते।

In the beginning of the creation (of Brahmaa), whatever has come into vogue as the Jagat of the form of Chit, is said to end also (and revert back to the state of Chit).

(This is a conception belonging to the mind only.)

तच्चैवाप्रतिघं शान्तं यथास्थितमवस्थितं न प्रथामागतं किञ्चिन्नासीदप्रथितं हितम्।

‘That alone’ stays as it is, invulnerable and quiet.

Nothing has come into vogue (as from before a creation).

Nothing was ever there; and so nothing was brought forth as if in vogue.

(Nothing of the world existed before the creation to become a cause for the pattern of the world.)

[The mind which is hard-wired here to see causality of all objects, perceives a cause for the world also. A mind can think of the world as with beginning and end only; and a Brahmaa is also invented as a part of this causation concept.

As long as we are aware of the world as real and ask questions about it, (like why curses are possible), the answer will also be based on the belief that the world has a beginning; and that a Brahmaa has produced it.

Whatever rules and regularities were conceived by Brahmaa is what we see as the set of rules governing the world now. It is believed that the world was created in a beginning; and rose from Brahman-state; and will revert back to Brahman state at the time of dissolution. Such a statement is not the real state of affairs because; there is no ‘coming out of’ or ‘going back to’ as such.

There exists always the tranquil unchanging state of Brahman alone.

There is no world; no rules that govern it; no coming out of some unmanifest state, or reverting back to Brahman-state again; and no memories act as the seed for the next creation also.

Similar to a world seen in the Svapna which has no beginning or end; but is just some shine of the understanding essence itself; so also this world gets perceived as the shine of the understanding essence only.

The concepts of beginning, end, and middle, all belong to the mind only as part of the perceived. Nothing comes out or goes in actually. There is no Jagat at all as such, except as a shine of Knowledge.]

अयमादिरयं चान्तः सर्गस्येत्यवभासते चितः सुघननिद्रायाः सुषुप्तस्वप्नकोष्ठतः।

The beginning and the end of the Creation appear to be there as it were, in the fast asleep Chit-state with the Svapna and Sushupti states in its store.

[Imagine Chit state as a deep sleep state, where sleep and Svapna both belong to it as its nature. When you are entering a sleep state, you know that you will experience sleep and dream both as part of your sleep-state. Similarly, this Jagat is a dream experience of Chit which is asleep and stays unaware of its true essence.]

स्थित एको ह्यनाद्यन्तः परमार्थघनो यतः प्रलयस्थितिसर्गाणां न नामाप्यस्ति मां प्रति।

Since there is only the single dense state of Reality, without beginning and end; the (so-called) dissolution and the existence of the created world, do not exist for me in the least (as a Knower who sees no Jagat at all).

प्रलयस्थितिसर्गादि दृश्यमानं न विद्यते एतन्न चात्मनश्चान्यच्चित्रे चित्रवधूर्यथा।

The Creation with its existent state and dissolution state, though perceived (by the mind as necessary states of the world), do not exist at all. It is not different from oneself like the painting of a girl’s picture in the canvas (is not different from the mind of the artist).

[When an artist paints the image of a girl on a canvas, he is seeing the image in his mind itself, as the image on the canvas. The girl in the mind and the girl in the canvas do not differ for him in the least. For any true artist, the inner essence itself expresses outwardly as a song, music, or dance-forms; and is not different from the state of mind within. What is inside is seen as if outside; there is no difference.]

कर्तव्यचित्रसेनास्माद्यथा चित्रान्न भिद्यते नानाऽनानैव प्रतिघा चित्तत्वे सर्गता तथा।

The army (with its manifold scenes) to be painted on the canvas does not differ from us (as the conception formed in the mind). So also, the creation-state is manifold and vulnerable, though it is the non-manifold state of Chit.

[Chit-knowledge of manifoldness shines as the manifold nature of the world. A single person can imagine an entire army with its soldiers, horses, elephants, chariots etc, in his mind itself; and draw on a canvas, exactly the same pictures. So also Chit though one, sees many as a shine of its knowledge.]

विभागहीनयाप्येष भागश्चिद्धननिद्रया सुषुप्तान्मुष्यते मोक्ष इति स्वपनस्तु चित्तकम्।

Though bereft of all divisions, Chit is divided as the Svapna state of the Sushupti.

When it is robbed of the state of Sushupti, then it is said to be liberation.

Svapna-state belongs to the mind (as a state of Avidyaa).

[When Chit wakes up as it were from its sleep state (with dream also included), it is said to be liberation. When Chit wakes up to the Knowledge state of Turyaa, from the sleep of ignorance (with the Jagat dream included), it is said to be liberation.

Actually, liberation is also a part of the perceived only. Who is there to get liberated at all, when there exists, only the tranquil state of the unchanging Knowledge essence?

‘Bondage’ is an imagination that belongs to Avidyaa.

‘Liberation’ is also an imagination that belongs to Avidyaa.

Only a person who sleeps and dreams, has to wake up! Chit does not sleep at all; and does not dream at all; and does not wake up at all. It is always as it is; a full blast of burning sunlight of knowledge!

How the Avidyaa or the world seen by Avidyaa can ever be there in the Brahman-state?

How can the shadow exist in the sunlight?

You see the shadow..? You see the world...? You are asleep...? You are dreaming...?

If you imagine all this, then imagine the ‘waking up-state’ also!

If you believe that you are bound, then you have to make an effort to obtain liberation.

If you believe in the existence of a world, you need the concepts of beginning and end also.]

प्रलयोऽयमियं सृष्टिरयं स्वप्नो घनस्त्वयं भासोऽप्रतिघरूपस्य चित्सहस्ररुचेरिति।

‘This is dissolution’, ‘this is creation’, ‘this is dream’ and ‘this is sleep’; all these are the varied rays of the invulnerable state of Chit-sun (not differing from itself).

चिन्निद्रायाः स्वप्नमयो भागश्चित्तमुदाहृतं तदेव मुच्यते भूतं जीवो देवासुरादिदृक्।

The dreaming state of sleeping ‘Chit’ is known as the ‘Chitta’ (perceiving-state).

That alone, which rises from the ‘Vaasanaa-state called the Chitta’ is the ‘Jeeva’ having the perceived states of Deva, Asura and Nara; and (this Jeeva) gets liberated through the ‘Knowledge of the Self’.

[Vaasanaas unfolding as the experience-fields is the ‘Chitta’. Chitta alone appears as the various forms of Devas, humans, Asuras, etc. Chitta rises from the Chit like the rays from the sun.

Through the proper understanding method, Chitta vanishes and Chit alone gets left back.]

एष एव परिज्ञातः सुषुप्तिर्भवति स्वयं यदा तदा मोक्ष इति प्रोच्यते मोक्षकाङ्क्षिभिः।

This alone when understood properly (in the fourth and fifth level of the SaptaBhumikaa), becomes

‘Sushupti’ state in the sixth level (of SaptaBhumikaa), and is known as ‘Moksha’ in the seventh level (of SaptaBhumikaa).

[And, one can transcend these Bhumikas also and keep moving higher and higher in the Brahman state, if he maintains only the ‘Vaasanaa of Brahman knowledge’. The journey to the Knowledge of Brahman never ends. Jagat is the nature of ‘Reality’ which strives to ‘know’ itself. ‘Knowledge of Brahman’ is the state of Brahman to understand itself, which rises as countless intellect-mirrors. Just getting rid of the Vaasanaas and the form-attachment, is the lowest rung in the knowledge-ladder. It is just the ordinary process of cleansing the intellect of its dirt. However, Brahman-knowledge exists also as the contemplation state of countless Shivas in varied levels, and is limitless, and these abstract Shiva-worlds are far beyond the reach of the dream-stuck Jeevas. And a true Knower is the excellent probable state of Brahman, where Brahman knows itself as itself and keeps digging itself through the purest intellect! Such Shivas beyond the number-count, exist as the ‘star-studded emptiness’ that lies far beyond the Lokaaloka Giri itself!

Who can ever know the Brahman but Brahman itself! Brahman just keeps evolving to know itself!]